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NOTES AND COMMENT

Research-workers who have spent some time in the Vatican Archives within recent years have had an advantage over scholars of former days in the possession of two books which greatly facilitate the work there. The first of these is the *Guide aux Archives du Vatican*, by Father Gisbert Brom, the late Director of the *Institut Historique Néerlandais at Rome*. (Rome, 2d.ed., 1911.) This little book of 184 pages was written to inaugurate the Holland School of Research in the Eternal City, and, while dealing only with Dutch History, it is of value to all scholars as a guide. It is significant that the first edition of Dr. Brom's work was sold out within six months, and this fact alone would prove the interest taken in the scientific world in the Vatican sources. All roads lead to Rome; and there is no country of Europe or America today that can afford to overlook this *mare magnum* of documents, for the Vatican has ever been a beacon-light shining on every part of the civilized and uncivilized world. The Vatican Archives are divided by Brom into eight different collections: Archivio Segreto, Archives of Avignon, Archives of the Camera, Archives of St. Angelo, Archives of the Datary, Consistorial Archives, Archives of the Secretary of State, and Collections of various kinds. His *Guide* takes the student into these different *dépôts* and quickly enables him to find his way in the midst of what is veritably an ocean of manuscripts. A better guide for American scholars is the *Guide to the Materials for American History in Roman and other Italian Archives*, by Carl Russell Fish, published by the Carnegie Institution of Washington, in 1911. Dr. Fish has taken advantage of Brom's useful directions, and in his Introduction he speaks of the conditions regulating study in the Vatican Archives and Library. "The opening of the Archivio Vaticano by Leo XIII in 1880," he says, "to all persons of approved scholarship, no matter what their religion, amounted to no less than a revolution. They had indeed been opened before this date in special cases, and not everything is accessible as yet; but this step was accompanied by others, indicating a firm conviction that the papacy could stand, and would profit by, publicity. There can be no doubt of the sincerity with which this view is held by those in control of the central archives of the papacy, and of their desire to further research in every way." American Catholic historical writers have not yet begun to use this great storehouse. The possibilities of contributions for American history from the various collections of the Archivio Vaticano are endless. In three hundred closely written pages, Dr. Fish has calendared the documents dealing with our history. "It must not be forgotten," he says, "that, aside from its direct dealings with America, the whole history of the Church is a unit, and that this can be studied completely only at Rome. It is probable, also, that for the fifteenth, sixteenth, and seventeenth centuries, there is no one place where the world-movement of history is so well reflected as in the Archives of the Church."

Certainly it is not to the credit of a great nation like the United States and still less so, to the credit of a powerful and wealthy Church like the Catholic

Church of America, that no *American Historical Institute* exists at Rome for the purpose of carrying on this research-work. Americans who have visited the different Institutes there always feel a pang of regret that the American government has not taken this question up seriously. The Prussian Institute, which occupies extensive quarters in the Guistiniani Palace, the Austrian Institute, with a special school for Bohemian history, the Belgian Institute, the Institute of Holland, the Ruthenian Research-School, and the Institut de St. Louis-des-Français, are examples of what may be done by a progressive nation. The Görresgesellschaft, which houses its Roman school in Campo Santo dei Tedeschi, is a further example of enlightened Catholic progress. But America is absent from the field of all this activity. Great names have arisen from these schools—Hinojosa, Bourgin, Duchesne, Cauchie, Brom, Blok, Kehr, Gachard, Haskins, Esser, and many others, but for American Catholic history the laborers have been few. Probably the only work ever seriously undertaken was that by the American Catholic Historical Society of Philadelphia some years ago—the net result being a transcript of the Irish College Portfolio with its valuable collection of letters on the American Church.

Many examples might be given to show the value of catalogues of these Archives. Recently, we have occasion to search for material on the origin of the religious orders in this country, and among the collections seen for this purpose was the Register of Briefs in the Archivio Segreto of the Vatican. A partial list of the contents of Vols. 291–323 will give the reader an idea of some of the material they contain:

Vol. 291.—Januar. 1600.

- Fol. 158. Pro Anna de Mendocça muliere Mexicana. Licentia ingrediendi monasterium monialium S. Laurentii civitatis Mexican.

Vol. 292.—Febr. 1600.

- Fol. 47. Pro Confraternitate B.M. de Nive Nigrorum nuncupata civitatis Antequeren. in regione Mexicana. Licentia se transferendi ad ecclesiam S. Dominici.

- Fol. 76. Pro Clara de Aldarita muliere civitatis Regum in regione Peruviana. Licentia ingrediendi monasterium monialium Incarnationis dictae civitatis.

Vol. 293.—Mart. 1600.

- Fol. 40. Pro Fratribus Minorum S. Francisci in regione Peruviana—Nonnulla statuta.

Vol. 294.—April. 1600.

- Fol. 16. Pro Francisca de Guevara nob. muliere Mexican. Licentia ingrediendi monasterium monialium S. Hieronymi Civitatis Mexicanae.

- Fol. 17. Pro Marina de Guevara nob. muliere Mexicana. Similis ut supra.

- Fol. 79. Pro Eleonora Velasquez et Isabella Pantosa monialibus in civitate Panam. degentibus. Mandatum ut redeant ad monasterium Conceptionis Civitatis Regum.

Vol. 299.—Num. 1—Sept. 1600.

- Fol. 64. Pro monasterio monialium Incarnationis Liman. Indultum recipiendi puellas educationis causa.

- Fol. 89. Pro monasterio monialium Conceptionis Liman. Nonnulla statuta circa electionem Abbatissae.

- Fol. 94. Pro Fratribus Ordinis S. Augustini provinciarum Bethicae, Mexicanae, del Mechoacan, del Peru, del Chito, Novi regni. Nonnulla statuta.
- Vol. 299.—Num. 2—Sept. 1600.
- Fol. 175. Pro Didaco Bonifax Ordinis Minorum provinciae Quiten. in regione Peruviana. Nonnullae dispensationes.
- Vol. 300.—Octob. 1600.
- Fol. 191. Pro Confraternitate SSmi Crucifixi de Brugos civitatis Limen. in regione Peruviana. Facultas faciendi processionem in noctu feriae sextae maioris hebdomadae per vias et plateas.
- Fol. 195. Pro monasterio monialium Incarnationis Civitatis Liman. in regione Peruviana. Indultum recitandi officium duplex in festivitatibus Virginum et Martyrum Emerentianae et Ursulae.
- Fol. 228. Pro nonnullis personis civitatis Liman. in regione Peruviana. Licentia ingrediendi monasterium monialium Incarnationis dictae civitatis.
- Vol. 301.—Nov. 1600.
- Fol. 90. Pro Fratribus Minorum S. Francisci in partibus Indiarum. Subiectio superioribus eorum Ordinis.
- Fol. 143. Pro monasterio Liman. Conceptionis del Peru. Nonnulla statuta circa electionem Abbatissae.
- Vol. 303.—Dec. 1600—Num. I.
- Fol. 69. Pro Violante della Serda muliere oppidi de Arequipa in regione Peruviana. Licentia transferendi ossa duorum suorum virorum.
- Vol. 303.—Num. 2—Dec. 1600.
- Fol. 376. Pro Fratribus Ordinis Minorum S. Francisci in Indiis. Nonnulla statuta circa contributionem seminarii illarum partium per eos faciendam.
- Fol. 386. Pro Maria de Crux moniale mon. S. Catharinae de Senis provinciae Mechoacan. Mandatum redeundi ad monasterium.
- Vol. 304.—Num. 1—Januar. 1601.
- Fol. 231. Pro monasterio monialium Conceptionis Civitatis de la Puebla de los Angeles Tlaxcalen.
- Vol. 307.—Num. 1—April. 1601.
- Fol. 13. Pro provincia del Brasile Congregationis S. Benedicti. Nonnulla statuta circa electionem provincialis.
- Fol. 271. Pro Antonio Cril. Ord. Praedicatorum. Deputatio in vicarium apostolicum vicariae Mexicanae.
- Vol. 312.—Sept. 1601.
- Fol. 198. Pro regularibus ad curam animarum praepositis in regionibus Indiarum Occidentalium. Nonnulla statuta.
- Fol. 284. Pro religiosis Indiarum Occidentalium. Nonnulla statuta circa eleemosynas.
- Vol. 315.—Decem. 1601. Num. 1.
- Fol. 26. Pro Maria de la Rosa oppidi de Olinda S. Salvatoris dioec. in regione Brasili. Mandatum Episcopo S. Salvatoris dioec. in regione Bras. illam recipiendi in novo monasterio ab eo erecto.
- Fol. 132. Erectio monasterii monialium B. Mariae de Remedio in civitate de Arequipa Cuscan. dioec. in regione Peru.
- Fol. 225. Pro Elisabetha de Padilla moniale monasterii S. Catherinae de Senis Ord. S. Dominici civitatis de Arequipa in Peru. Nonnullae concessiones.

- Fol. 272. Pro Mariana de Paldivar de Mendoza fundatrice monasterii monialium S. Laurentii Mexican. Nonnulla statuta pro dicto monasterio.
- Vol. 319.—Num. 2.—Mart. 1602.
- Fol. 307. Pro Agnete S. Nicolae moniale monasterii Conceptionis Civitatis Mexican. Indultum se transferendi in monasterium S. Agnetis ab ipsa fundatum civitatis Mexican.
- Fol. 311. Pro Florentia de Resurrectione et Elisabetha de S. Clara monialibus monasterii Conceptionis civitatis Mexican. Indultum se transferendi in monasterium Incarnationis ab ipsis fundatum civitatis Mexican.
- Vol. 323.—Jul. 1602.
- Fol. 86. Erectio monasterii monialium in civitate Mexican.
- Fol. 96. Erectio monasterii monialium in civitate Verae Crucis, Tlaxclanensis. dioecesis.
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In response to repeated requests for a list of Kansas books, the Kansas State Historical Society has selected 250 titles as a suggestive list—*A List of Books Indispensable to a Knowledge of Kansas History and Literature*. Under *Philosophy and Religion*, there is no mention of the Catholic missions in the State. Since the bibliography has been drawn up for students, one might naturally expect to find a reference to Fray Juan Padilla, as well as to the other pioneer missionaries of that section—Fathers Van Quickenborne, Lutz, Hoecker, Schoenmakers, and Bax. A reference to John Gilmary Shea would have sufficed. The fact that there is no volume containing the history of the Catholic Church in the State cannot, of course, be charged against the Kansas Historical Society.

The Yale University Press has reprinted *Some Cursory Remarks*, being the account of a voyage made by James Birkett to North America (1750-57). It is filled with quaint comments on our life here at the time, and the towns and cities he described would hardly recognize themselves in these pages.

Fray Toribio de Benavente, better known under the name Motolinía, was one of the first band of Franciscans who sailed for Mexico with Fray Martin de Valencia and survived all his companions. He was born at Benavente, Spain, at the end of the fifteenth century, and died in Mexico City, August 10, 1568. The story is related that, while he and his companions travelled through Mexico, the Indians, seeing their ragged clothes, kept repeating to one other the word: *motolinía*. Fray Toribio asked its meaning, and, on being told that it was the Mexican for *poor*, he adopted it as his own name. "It is the first word I have learned of this language," he wrote, "and, that I may not forget it, it shall henceforth be my name." Toribio soon became one of the chief counsellors of the conqueror Cortés and was one of the most important personages in the civil and religious organization of Mexico and Central America. His writings are all of eminent value. The best known probably is his famous Letter to Charles V, dated January 2, 1555, which contains a violent attack upon Las Casas. His *História de los Indios de Nueva España*, which furnished

Mendieta with materials for his historical works, has recently been republished with a critical apparatus by Father Daniel Sanchez Garcia, O.F.M. (Barcelona, 1914). The famous Letter which calls Las Casas an apostate for refusing the See of Chiapas is published in an appendix to the volume.

Although its title does not suggest the richness of Catholic colonial history it contains, Mr. Osman's *Starved Rock* (Chicago, 1916, 2d ed.) may well be recommended as a model of popular historical narrative. Centering their lives and activities around Starved Rock—one of the remarkable natural curiosities of the Middle West, the author pictures the work of the missionaries and explorers in its vicinity—Joliet, Marquette, La Salle, Tonty and the others so well known in the story of the discovery of the River of the Immaculate Conception (Mississippi). The absence of an index is a detriment to the value of the book.

Is History capable of scientific treatment? If it is not, then it naturally follows that it is not a fit instrument of higher education. Such a statement, containing as it were a challenge to the scientific historian, has never met an adequate response from those who are engaged professionally in the study and teaching of history. "In England and America," says Dr. Frederick J. Teggart, in his recent volume *Prolegomena to History* (University of California Press, Berkeley, Cal., 1916),

" . . . it is only on rare occasions that the professor of history seems disposed to lay aside the presentation of assured fact in order to consider the nature of the foundation upon which his constructions rest. Hence it is that most of our contributions to historical theory are to be found in the inaugural lectures of university professorships and the presidential addresses of historical societies and associations. Possibly the subjects of these communications, which have much in common, are considered too general and debatable to be offered in regular course of instruction; possibly it is only upon such important occasions that the scholar may look for an audience sufficiently expert to justify him in taking up problems of admitted complexity, and it may be that the speaker welcomes the opportunity to express his matured convictions. It is evident, indeed, that these are not perfunctory speeches; they are, without exception, informed by a spirit of earnestness, which, however, not infrequently cloaks hesitating thought. In a measure all these pronouncements, it must be admitted, are excursions into unfamiliar territory, and betray an air of having been written under pressure, rather than of being the spontaneous expression of familiar ideas. However this may be, the fact remains that the English-speaking representatives of historical scholarship, when called upon to stand out for a moment from among their fellows, find that the particulars which they themselves have been investigating cannot be relied upon to make a general appeal, and so it comes that cherished researches are temporarily neglected for the brief advocacy of some view of the nature and utility of history. Restricted to such situations, it is not remarkable that the consideration of the fundamental

problems of historical study has shown but little vitality during the last fifty years. Assertion evokes rejoinder—Freeman will have none of Stubbs, and Firth improves upon Bury—and each latest speaker is sensitive to the lapse of his immediate predecessors. Thus the problems, lightly touched, remain, like politics and religion, subjects on which every man is presumed to have an opinion, but which the taste of the moment places outside the pale of direct and sustained discussion.

"Among historical scholars there still is disagreement as to whether history is or may be a science, though there seems to be unanimity of opinion that some part, at least, of historical work is 'scientific.' 'Whether,' said Stubbs, 'we look at the dignity of the subject-matter, or at the nature of the mental exercise which it requires, or at the inexhaustible field over which the pursuit ranges, History, the knowledge of the adventures, the development, the changeful career, the varied growths, the ambitions, aspirations, and, if you like, the approximating destinies of mankind, claims a place second to none in the roll of sciences.' Bury would have us remember always that though history 'may supply material for literary art or philosophical speculation, she is herself simply a science, no less and no more.' Villari, after passing in review the opinions held on the question, reaches the conclusion that 'History can never be converted into a philosophical system nor into a natural or mathematical science. Nor would it even be possible to attain that purpose by forcing it to use methods appertaining to other studies.' "

Dr. Teggart takes up the problem with the calm spirit of the impartial investigator, and describes for us in his own clear way the relation of History to Literature, to Philosophy and to Science. His volume furnishes a key to the proper appreciation of the office and nature of historiography. "The historian," he says, "is memory's mouthpiece for his countrymen; and history is the inspiration of the patriot." A complete bibliographical appendix on the Method of Science in general and upon the problem of Historiography is given in the volume. Dr. Teggart has added a very valuable study to the ever-increasing literature on Methodology.

In his latest volume *Cuba Old and New* (Longmans, Green & Co., New York, 1915), Albert J. Robinson has written a sketch of the main points of Cuban history in order to assist the American mind in understanding the nature of the people and their customs. Twenty years of special study of, and contact with, the affairs of the island have gone into the making of this little book; but somehow it lacks that particular charm which a sympathy with the religion, that has been more than half the life of the people since the days of Columbus, could have given to it.

The Provincial of the Viatorians, the Very Rev. E. L. Rivard, C.S.V., has recently published a sketch, entitled: *St. Viator and the Viatorians* (Chicago, 1916), the third chapter of which deals with the coming of the Order to the United States. Their history is intimately connected with the healing of the

Chiniquy schism in Illinois. The book might find a welcome place in the reading-room of our colleges and a marker might be put in at the *Envoi* on page 224—for the boys, who are hesitating about their state of life.

"The principle of religious liberty is one of the most striking features of American Democracy"—writes Dr. Dealey, of Brown University, in his volume: *Growth of American State Constitutions* (Ginn and Co., New York, 1915). The phraseology of the Constitution in the matter of religious worship is probably as well known to most Americans as the opening lines of the Declaration of Independence. The clause which prohibits Congress from establishing any given religion or from hindering its free exercise, and which recognizes no religious test as a qualification for office or public trust, periodically makes its appearance in the Catholic press to vindicate the rights of American Catholic citizenship when attacked. An important element in the present national attitude on religious tolerance is emphasized by the writer of this excellent handbook, namely, that some of the States even yet have not advanced so far as the Federal Constitution in this regard. There are still survivors in some of the State Constitutions of that earlier and more intolerant spirit which now seems so strangely out of place. For example, New Hampshire still retains its Puritanic article on Evangelical Protestantism. The first sentence reads as follows:

"As the morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government, and will lay in the hearts of men the strongest obligations to due subjection, and as the knowledge of these is most likely to be propagated through a society by the institution of the public worship of the Deity and of public instruction in morality and religion, therefore, to promote these important purposes, the people of this State have a right to empower and do hereby do fully empower, the legislature to authorize, from time to time, the several towns, parishes, bodies corporate, or religious societies within this State to make adequate provision, at their own expense, for the support and maintenance of public Protestant teachers of piety, religion, and morality."

The *provenance* of the anti-Catholic legislation of the early Colonies, which fathered whatever intolerance existed down to the adoption of the Constitution, has not yet been fully studied.

Father Ludovico Preta, O.F.M., has succeeded in bringing the story of the Franciscan Missions in California within the scope of a single volume—*Storia delle Missioni Francescane in California* (San Francisco, 1915). There is no doubt, as he says in his preface, that the history of early Christian civilization in California is the most interesting and most picturesque page in the great confederacy of the United States:—

"Per l'energia di proposito nel gettare le fondamenta degli stabilimenti delle Missioni, per opera de' Frati Minori; pel coraggio di perseveranza di fronte a difficoltà senza numero; per lo zelo da essi mostrato pel miglioramento degli aborigeni; per il meraviglioso e rapido progresso nella prosperità

e potere delle Missioni; per le scene svariate e pittoresche della vita patriarcale nel sistema di Missione, durante un periodo di più di mezzo secolo; finalmente per la triste e patetica morte del sistema di Missione, dopo la sua gloriosa e spirituale carriera, la storia di questo Stato forma un capitolo a nessun altro secondo."

The author has made use of all the sources at his disposal and in particular of the volumes on the same subject by his confrater, Father Engelhardt. An excellent map of the Missions is contained in the volume. An index would have made the work of practical value for teachers.

With a wealth of illustrations ranging from Roman war scenes to an ordination, Miss Jennie Hall has written a fascinating book on *Our Ancestors in Europe* (New York, 1916). As Dr. Gambrill happily says in his Introduction to the work, the old narrow conception of the American story as a thing apart from the rest of the world seems to be rapidly passing:—

"The roots of American civilization are in Europe. Our beginnings and early development form a part of one of the most far-reaching changes of history: the expansion of Europe beyond the ancient limits of the Mediterranean world, the discovery of the American continents, the opening of direct sea routes to India and the far East, the commercial revolution, the first stages of the Europeanization of the world. Only in this larger setting can the history of the United States become really intelligible. If we are to understand our own country and how it came to be what it is, we must know something of the story of its ancestors in Europe and of the heritage we have received from them."

It was to serve this purpose that this volume was planned. The author has shown rare skill in her treatment of the subject, and we could recommend no better series of slides for lantern work in history in the parochial school than the pictures and reproductions of her book. The text will be found to be accurate, and the *questionnaires* at the end of the chapters will furnish the teacher with ready material to encourage the children in the inquiring attitude of mind they need to cultivate as early as possible in their studies.

Mother Mary Veronica, Foundress of the Sisterhood of the Divine Compassion, a biography by the Rev. Dr. Heuser (New York, 1915), is a well-written sketch not only of Mother Veronica's life but also of her director, the well-known Msgr. Thomas Scott Preston. The story is told with all the lofty spiritual vision which pervades all the writings of the author.

Some Catholic Canadian scholar should give us a catalogue of all the sources and materials on the history of the Church in the Dominion from the *University of Toronto Studies: Review of Historical Publications relating to Canada*, which has now reached its twentieth volume.

A friend writes us from St. Louis, Mo., anent the articles by the Right Rev. Bishop Corrigan on the *Episcopal Succession in the United States*:

"Few articles touching on American Catholic History can be more fundamentally important than the series now appearing in the *REVIEW* from the pen of Right Rev. Owen Corrigan, on *Episcopal Succession*. The excellence of His Grace's treatment on the subject invites congratulations, and St. Louis should be among the first to be permitted to show its appreciation of the scholarly accuracy of the work. For there is no place in the hierarchical succession that proves such a pitfall for even fairly cautious writers as the relations between the Diocese of St. Louis and New Orleans on the one hand, and their mutual relation to the earlier Diocese of Louisiana, on the other.

"Bishop DuBourg used to sign himself, at times, *Bishop of St. Louis*, at other times, *Bishop of New Orleans*, as well as with his real title, *Bishop of Louisiana and the Floridas*. The *Laité's Directory* of 1822 tells us that the Bishop of Louisiana had 'his episcopal chair' in each of these two cities: St. Louis and New Orleans. Yet Bishop DuBourg was never truly Bishop of New Orleans, nor of St. Louis.

"If this fact is kept in mind, such errors will not occur as that, for instance, which we find in the citation which Bishop Corrigan makes at the opening of his treatment of St. Louis, where New Orleans is placed three times in rapid succession instead of Louisiana. In the Bishop's own writing the error never occurs; he brings out very clearly, especially when treating of New Orleans, the distinction between New Orleans and Louisiana; and he tells us with all possible explicitness that the Dioceses of St. Louis and New Orleans were created the same day, July 18, 1826, with Bishop Rosati as Bishop of St. Louis and Administrator of New Orleans.

"It is pleasant to the humble sons of the diocese of St. Louis that their Diocese be looked upon as the younger brother of the great See of the south; but it is better—as Bishop Corrigan has brought out—that the two great metropolitan Sees on the lower Mississippi, both of whose Cathedrals bear the name of the saintly crusader King, should have the closer relationship—that God gave to them—of twins."

Many histories of the United States by Italian authors, written in Italian, would seem to be quite in keeping with the glory that race must ever possess in the great Genoese, but Signor Garretto in his *Storia degli Stati Uniti dell' America del Nord* (1492-1914) tells us that he has found only six such accounts of our history in Italian. The work is intended particularly for Italians in Italy, and, while there is an occasional misconception of American customs, the work has much more to recommend it than the general type of the making-America-known "histories."

Two recent books on Oregon present their readers with excellent views of the early history of that part of the United States—*Catholic History of Oregon*, by Rev. Edwin V. O'Hara (Portland, 1916), and *Early Days in Old Oregon*, by Katherine Judson (Chicago, 1916). "Old Oregon," says Miss Judson,

"was a mighty sweep of country, and a most romantic one. From the northern border of Mexican California to near Sitka in Russian America it stretched, nearly eight hundred miles. Eastward it stretched over a

country of mighty mountain ranges from which at regular intervals rose the snow peaks, ever glistening white, over a country of dense forests, of mighty rivers and foaming mountain torrents, over a country of sand and sagebrush, and on still eastward over the cut-rock desert where 'men had songs for supper' and where no game could live, on and on eastward nearly one thousand miles until the limits of the Oregon country, the crest of the main range of the Rockies, met the old-time, unknown Louisiana."

The romance still lingers, and the story of its discovery and its subsequent growth are still only partly studied. The brief Summary of its history from original sources which Miss Judson publishes in an appendix, and the bibliography of works already written on the subject, give evidence of a field of intense interest for the American historian. Oregon is rich in Catholic history, and Father O'Hara has been the first to make known to us the story of the Catholic pioneers, such as Blanchet, De Smet, and the famous Dr. John Loughlin, who is one that the Church may regard with pride. Father O'Hara's work is likewise the result of a long delving into unpublished material, and the result is a closely written monograph of about two hundred pages, containing the outlines of a Catholic history of the State.

The life of a Bishop, whom his friends consider to be a Lion of the House of Judah, still remains to be written, but we may welcome such side-lights upon the career of Bishop Bernard McQuaid of Rochester, N. Y., as Father Mullaney, C.S.S.R., gives us in his *Four-Score Years: a Contribution to the History of the Catholic Germans in Rochester (1836-1916)*. The volume is especially well done and will be more and more valuable as the years go by and the sources of popular information grow weaker.

Brother Edward, LL.D., President of La Salle College, Philadelphia, has published his study on *History an Essential of Catholic Education* in the *History Teacher's Magazine* for December, 1916.

Real Stories from our History, published by Ginn and Company (1916) is another little volume of picturesque scenes by John T. Faris. In its report to the National Education Association, the *Committee of Eight on the Study of History in the Elementary Schools*, appointed by the American Historical Association, said: "Our History teaching in the past has failed largely because it has not been picturesque enough." In preparing his volume, Mr. Faris has kept this report in mind and has given to his chapters a human interest which interprets them with special clearness for present-day readers. Some typical chapters are: *Going to School in Old England*, *The Oldest Library in America*, and *The Pony Express*. This little book can be recommended to the children of the parochial schools, and their teachers may see in it a possible model for similar works on Catholic topics.

First Lessons in American History, by S. E. Forman (New York, 1916, pp. 343), is particularly valuable for its illustrations. It is the story of the nation told as Dr. Forman thinks it should be told, to beginners. Since children are always interested in the lives of the great, he has "treated the subject on its biographical side." The style is somewhat exaggerated in its attempt to reach the child's mind, and, since no attempt is made to be scientific, there is a blurred presentation of the facts here and there. The chapter entitled: *Europe Four Hundred Years Ago*—a bird's-eye view of the Middle Ages—has some jarring conclusions in its endeavor to crowd all Europe into seven pages. There is every fairness to the Catholic side of the Discovery and Colonization of the New World.

Rochambeau, at Yorktown and other decisive battles of the American Revolution, is a familiar figure to every American school child. But Rochambeau, the child who was father to that man, is a stranger both to history and tradition. From the pen of Marshall P. Thompson (*Magazine of History*, Poughkeepsie, June, 1916, Vol. vi, No. 6), comes a delightful article on the childhood and youth of the gallant ally of the colonists. This essay is amplified from an address which Mr. Thompson delivered before the Sons of the American Revolution, and it is to be followed by other papers dealing with Rochambeau's later career. A graphic picture discloses the dying warrior in his chateau at Bloise, his mind wandering back to the early days, and lingering with affection on the American episode of his eventful life. Before him hang two pictures, dearer than all the artistic wealth gathered for centuries in his castle—Gilbert Stuart's portrait of Washington and the great canvas depicting the surrender of Cornwallis—both gifts from admiring Americans sent after his return to France. When the venerable Donatien de Vimeur, Count de Rochambeau, lay dead in the halls of his fathers, on his breast were pinned his two most precious treasures, the orders of the Loyal Legion and the Cincinnati. Napoleon had chosen him first Grand Commander of the illustrious military order he had just founded, the Loyal Legion. The Cincinnati had showered every possible honor upon him, and in later years, when the Sons of the American Revolution formed their distinguished patriotic society, they had taken as their insignia, in grateful memory of what Rochambeau and the French had achieved for the cause they honored, the cross of the Loyal Legion. Mr. Thompson here gives a valuable historical fact in his brief history of the insignia of the Loyal Legion, namely, that the cross which Napoleon finally selected was the Cross of St. Louis, emblem of one of the most ancient and revered orders of chivalry, suppressed with others during the Terror. Rochambeau had received this noble order and he prized it above all other honors and, at his suggestion the ancient insignia was taken over by the Loyal Legion. The Sons of the American Revolution therefore wear, as their cherished insignia, the Cross of St. Louis, just as it was emblazoned on the banners of France, when under the saintly king the flower of its chivalry went forth to battle with the Turk. Mr. Thompson follows the journal of Count de Rochambeau in his admirable picture of the youthful days

of this well-beloved personage. "I was born," wrote the Count, "in the chateau at Bloise on the first day of July, 1725. I was educated at the college of the Fathers of the Oratory which has since become a military school. I had an elder brother and I was of delicate health." Mr. Thompson finds the key of Rochambeau's character and the explanation preeminent success in these few words. He has an elder brother, strong and vigorous enough to sustain the honors and dignity of this noble line. Therefore, Donatien was destined for the Church. At six, he was studying the classics with the Fathers of the Oratory and there he remained until, as Mr. Thompson whimsically relates, M. de Crusol, the good Bishop of Bloise and a Jesuit, suspected the Oratorians of Jansenistic teachings, and prevailed on Count de Rochambeau to remove his son from Vendome. So he was entered in the College of the Jesuits at Bloise. The young student devoted himself diligently to his studies for seven years, and to this discipline the writer attributes Rochambeau's later power—his optimism, clear vision, keen judgment, his fortitude, his tact and courtesy, and above all the Gallic trait of taking things as they came and making the best of them, without inquiring into disturbing secondary causes. This fusing of such qualities made an irresistible appeal to the more serious minded Washington and won his esteem and affection almost against his wishes. The Jesuits, writes Mr. Thompson, had been for two hundred and fifty years the most perfect school-masters of Europe, and they never turned out a better pupil than Donatien de Vimeur. At fifteen, tall and still delicate, Rochambeau, the novice, was looking forward to being tonsured at Pentecost, and he regarded his career in the Church as entirely worthy of his loftiest ambition. Two days before the feast, M. de Crusol arrived with momentous tidings. The elder brother was dead and Donatien was heir of the Counts of Rochambeau. He must now, the Bishop told him solemnly, prepare to serve God and his country with as much zeal as he had hoped to serve Him in the Church. A month later, the Jesuit novice entered the great military school at Paris. At seventeen he graduated with high honors and received his first commission, a cornet in the regiment of St. Simon. He first drew his sword in Bavaria and for Marie Teresa in her struggle against Frederick the Great.

Cathedral Square, in Washington, D. C., is that block bounded by Half, L and M Streets and South Carolina Avenue, S. E., and the term recalls a fact almost forgotten, that Bishop Carroll once contemplated erecting his episcopal church on this site. Why he abandoned the idea and why this square of ground stood so long without a church that the heirs-at-law of Daniel Carroll of Duddington, the donor, in 1895 began suit for recovery, are among the many hidden facts which are important to a clear understanding of early history in the Archdiocese of Baltimore. The suit known legally as *Farley vs. Archer* was instituted by the heirs-at-law of Daniel Brent, deceased, and Enoch F. Fenwick, deceased, to recover possession of Cathedral Square, number 698, conveyed by Daniel Carroll of Duddington, to John Carroll, Archbishop of

Baltimore. Daniel Carroll, according to a memorandum in his real estate book still existing in his family, took this action in deference to the wishes of his father, Charles Carroll of Carrollsburgh, who had made verbal promise of this land to his kinsman, for the purpose for having erected thereon the Cathedral church of the diocese already in contemplation. Charles Carroll died in 1778 and it was more than a quarter of a century later that his heir fulfilled his wishes. But when Daniel Carroll of Duddington made over the property there was no longer a question of its being the site of the Cathedral, for, several years before, that had been established in Baltimore; but he states specifically in his entry, which is in his own writing and of the same date as the title deed to Bishop Carroll, that he expected soon to see a Catholic church erected thereon. When the will of Archbishop Carroll was read it was found that he had left all property vested in him for church and charitable purposes to Daniel Brent, his nephew, and Enoch Fenwick, as residuary legatees, to hold in trust for the purposes designated. The suit was to establish whether Cathedral Square was personal or Church property, and the heirs of Carroll joined issue with their kinspeople, Brents, Fenwicks and Youngs. Possession was asked because in 1895, nearly a century after the gift was offered, Cathedral Square was still a vacant plot. It was discovered soon after the heirs-at-law had begun proceedings, that Cardinal Gibbons possesses, in the archives of Baltimore, a subscription list for the building of a Catholic church in the city of Washington for the benefit of those Catholics living on or near the Eastern Branch and this list was led by the name of Daniel Carroll of Duddington, who gave city block No. 698, known as Cathedral Square. The suit was then withdrawn by the consent of all the plaintiffs before being called into court. Ten years later the church of St. Vincent de Paul was erected on the historic spot. This church, one of the youngest in the parishes of Washington City proper, occupies the northwest corner of the land where Charles Carroll of Carrollsburgh hoped to see the spires of an episcopal church gleaming against the river.

The year just passed, 1916, was fruitful in centenaries, and none more interesting than that of the State of Indiana, celebrated with appropriate pomp in many different cities which flourish near the Wabash. Some valuable historical data have been uncovered in various local celebrations, as, for instance, that held in Vincennes in July. Merrill Moores, member of the present Congress from the Seventh District, was the principal speaker, and he said among other exceedingly interesting things:

"In becoming modesty, let us forget what our State has accomplished in a brief century of life, and laying aside all thought of what Indiana is today in the great sisterhood of states, let us reverently approach the cradle of her infancy, that we may do fitting honor to the pioneers to whose labors and sufferings, our three million citizens are indebted, for what Indiana is today. Civilized Indiana was not conquered from the wilderness without bloodshed, in addition to the toil and privation. The first European settlement within its borders was effected by men of Norman blood, at Vincennes early in the

eighteenth century. Nearly two centuries ago and eighty years before the Constitutional Convention met at Corydon, as we are told, the Commandante at Vincennes (a nephew of Joliet, who with Father Marquette had explored the Mississippi in 1673) was in company with his general, D'Artagnette and his faithful chaplain Senat, a missionary priest at Vincennes, burned at the stake by the Chickasaws who had raided the post."

Through the courtesy of Rev. James B. Bray, of SS. Peter and Paul's Church, Arcade, N. Y., we had the privilege of seeing an original copy of Shea's fac-simile reprint of the *Address from the Roman Catholics of America to George Washington, Esq. President of the United States*, first published by J. P. Coghlan, London, 1790, together with the first President's celebrated answer. The Encyclopedia Press published the fac-similes a few years ago. It is a source of American Catholic history which should be put into the hands of every boy and girl in our schools.

One of the early benefactors of the See of Bardstown has failed to receive recognition in any of the valuable and entertaining sketches which have appeared since the celebration of the Diocesan Centenary. This is Benjamin Stoddert, of Georgetown, D. C., first Secretary of the Navy, who in 1802 conveyed 500 acres of land, in what is now the central portion of Bardstown, to Bishop Carroll for the use of the Sulpician Fathers of Baltimore. This gift was Stoddert's response to the appeal of his friend, Bishop Carroll, in behalf of the isolated Catholics of Kentucky. On a portion of Stoddert's tract was erected that monument of the zeal and energy of the early missionaries—the log seminary, reared by the hands of the first ecclesiastical students with Father Guy Ignatius Chabart, future Coadjutor of the saintly Flaget, as their director. On this land also was built St. Rose's, the first brick church in Kentucky, and eventually the Cathedral and its subsidiary edifices built on the site of Stoddert's gift.

Henry A. Watterson, the veteran journalist, out of the ripe experience of sixty years, has recently written that this country owes a heavier debt to the Irish and the Scots than to the Puritan and the Cavalier combined. Benjamin Stoddert was of Scottish ancestry and he was the second generation of his family to be born in Maryland. He was not a Catholic, but he possessed broad views and noble instincts. He was of Charles County and his friends and associates from childhood had been members of the Catholic faith. The land which he devoted to the worthy purpose of assisting the struggling Church in Kentucky was part of a tract which he had received for gallant services in the revolutionary war, with Hartley's Additional Continental Regiment of Pennsylvania. He was so severely wounded at Brandywine, that thereafter he was compelled to serve his country with the pen instead of the sword. For five years he acted as secretary of the war board, and, after the peace of Ghent, he continued in an advisory capacity with the civilians attached to the military headquarters. Stoddert was a merchant prince, junior partner in the great firm of Christopher Lowndes of Maryland. The ships of this firm numbered

more than a hundred and entered every port in the commercial world. The vast warehouses stretched for hundreds of feet along the river front of Georgetown and there were branch offices in London, the Barbadoes, and Jamaica. John Adams had been president of the war board when Stoddert was secretary, and, when in 1798 it had been determined to divorce the land from the sea defenses, the shipping merchant of Georgetown was considered the ideal man to rebuild the Navy. During his administration were either built in entirely or completed, the old wooden frigates of the second or "heroic age" of the American Navy, the *Constitution*, the *Constellation*, the *Congress*, the *United States* and the *Chesapeake*. He had a keen eye to pick a hero, for among his personal appointments as cadets to Annapolis were the elder Perry, Decatur, Hull and Bainbridge. Stoddert died in 1813, in straitened circumstances, one of the many victims of the insolvency of Robert Morris, his friend and associate in many commercial enterprises. He lived and died in the established Church of England, but many of his latter-day descendants have embraced the faith to which he had given so generously. Among these was that *grande dame*, familiar to old residents of Georgetown, Miss Elizabeth Ewell, daughter of Elizabeth Stoddert, who had married Dr. Richard Ewell of Virginia. Miss Ewell was an accomplished musician and, after her conversion in middle life, she gave her services as a work of love to Trinity Church as organist and director of the choir. Fragile health prevented her entering the Visitation Convent, but she spent much time with the nuns and conducted music classes for them. She was the sister of the gallant defender of Richmond, Gen. Richard Stoddert Ewell. Sister Marie Edith, of the Congregation de Notre Dame, Montreal, is the great-great-granddaughter of the first Secretary of the Navy, and her sister, Miss Lyzinka Turner, both daughters of the late Thomas Smith Turner of St. Louis and his wife, who was Harriet Stoddert Brown of Nashville, Tenn., has lived for more than twenty years at Funchal, Madeira Islands, a life of generous self-sacrifice, devoted to the interests of the poor Portuguese embroideresses.

During the juncture of time in which Benjamin Stoddert's handsome Georgian mansion on Prospect Hill, Georgetown, was the gathering place of Washington's political and social celebrities, a frequent visitor was that giant figure in the annals of Catholicism in the Mississippi Valley, Judge Jean Baptiste Charles Lucas, a refugee from the French Revolution, who had settled near Pittsburgh and in 1803 represented his district in the National Congress.

Judge Lucas came of a proud Norman line with extensive estates at Port Audemur, and he held the hereditary office of *procureur du roi*. He had received his legal training at the University of Caen, and Jefferson found him a wise and prudent councillor in many diplomatic rises. He fulfilled with distinguished success several secret diplomatic missions for the third president, among them that connected with the Louisiana Purchase. At the request of Jefferson, Judge Lucas travelled incognito to St. Louis, New Madrid, and New Orleans, in order to discover the sentiments of the people regarding the proposed annexation. Eventually Lucas removed to St. Louis with his family. His descendants

are among the strong Catholic forces that have contributed to the greatness of that city and that have made its history stand apart from the Middle West in the matter of culture and advancement. Judge Lucas made a home in the wilderness, half-way between the small town of St. Louis and the thriving village of St. Ferdinand and he called it, for the sake of the old days, Normandy. This is now a flourishing suburb of St. Louis, and on plots given by the Lucas family stand a splendid establishment of the Good Shepherd, a parish church and school and several convents. The daughter of this sturdy pioneer, Ann Lucas, married Capt. Theodore Hunt, U. S. Navy, a Virginian of illustrious ancestry, kindred of the Lords Fairfax, and a convert to the Faith. Madam Ann Lucas Hunt is one of the revered names in American Catholic annals. She gave what was a large fortune in her day, \$20,000 in gold, to the Roman College of the Propaganda Fide to be used exclusively for the training of priests to labor west of the Mississippi, and her name and the extent of her gift are set down in Rome on the tablet which records the benefactors of the polyglot college. To her benefaction must be placed in part the inestimable value accruing to the Church from the French and Belgian missionaries who, for fifty years, came in a constant procession to carry the gospel to the Rocky Mountains and the wilds of the South and Southwest. Madam Hunt's daughter, Julia, married an intrepid warrior of the old army, Maj. Henry Smith Turner, also a Virginian of distinguished lineage, kindred of the Lees, Balls and Washingtons, and a convert. They had ten sons, all of whom left families proportionately large and loyally Catholic. One of these sons, Thomas Smith Turner, great-grandson of Judge Lucas, married Harriet Stoddert Brown, great-granddaughter of Benjamin Stoddert, and brought into the faith this branch of descendants of Bardstown's earliest and most generous benefactor.
